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G. DAWES HICKS, Ph.D., Litt.D.,

Professor of Moral Philosophy at the
University of London.

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N.B.—The name of the Minister of the Chapel is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, January 15.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN.

Bermondsey, Fort-road, 7, Mr. A. ALLEN.

Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.

Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSY, D.D.

Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.

Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.

Essex Church, The Mall, Notting Hill Gate, 11, Rev. W. H. DRUMMOND, B.A.; 7, Rev. R. K. DAVIS.

Finchley (Church End), Fern Bank Hall, Gravel Hill, 6.30, Rev. JOHN PAGE HOPPS.

Forest Gate, corner of Dunbar-road, Upton-lane, 11, Rev. J. ARTHUR PEARSON; 6.30, Rev. J. ELLIS.

Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. W. E. GEORGE, M.A.

Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.

Highgate-hill Unitarian Christian Church, 11 and 7, Rev. A. C. CHARLESWORTH.

Ilford, High-road, 11 and 7, Rev. G. LANSDOWN.

Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES. Evening Subject, "Prof. Henri Bergson on Life and Intuition."

Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.

Kilburn, Quex-road, 11 and 7, Rev. C. ROPER.

Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.

Deptford, Church and Mission, Church-street, 6.30.

Mansfield-street Church and Mission, Bethnal Green; 7, Rev. GORDON COOPER.

Peckham, Avondale road, 11 and 6.30, Rev. LAWRENCE CLARE.

Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, D.Litt., M.A.

Stoke Newington Green, 11.15 and 7, Rev. J. LIONEL TAYLER.

Stratford Unitarian Church, 11, Rev. JOHN ELLIS; 6.30, Mr. A. STEPHEN NOEL.

University Hall, Gordon-square, 11.15, Rev. J. PAGE HOPPS; 7, Rev. J. ARTHUR PEARSON.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.

Wimbledon, Smaller Worple Hall, Worple-road, 7, Rev. D. DELTA EVANS.

Wood Green Unity Church, 11, and 7, Rev. JOSEPH WILSON.

Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.

BELFAST, All Souls' Church, Elmwood Avenue, 11.30 and 7, Rev. ELLISON A. VOYSEY, M.A.

BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.

BIRMINGHAM, Church of the Messiah, Broad-street, Rev. V. D. DAVIS, B.A.

BLACKBURN, King William street, near Sudell Cross, 10.45 and 6.30.

BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. J. HORACE SHORT.

BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.

BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. J. WORSLEY AUSTIN, M.A.

BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. H. McLACHLAN.

BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.

BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.

CHATHAM, Unitarian Christian Church, Ham-mond-hill 11 and 6.30, Rev. J. M. WHITEMAN.

CHELMEFORD, Unitarian Church, Legg-street, 6.30, Mr. C. F. HINTON.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

CLIFTON, Oakfield-road Church, 11 and 6.30, Mrs. BROADRICK.

DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

EVEESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS, B.A.

GATESHEAD, Unity Church, 10.45, Rev. T. R. SPEEDING; 6.30, Mr. W. STEPHENSON.

GEE CROSS, 11, Rev. E. H. PICKERING; 6.30, Rev. H. E. DOWSON.

GORTON, Brookfield Church, 10.45 and 6.30.

GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.

HASTINGS, South Terrace, Queen's-road, 11, Rev. Rev. S. BURROWS; 6.30.

HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. MATTHEW R. SCOTT.

LEICESTER, Free Christian Church, 11 and 6.30, Rev. K. H. BOND.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.

LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.

LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. E. S. RUSSELL, B.A.

MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MORETONHAMPTONSTEAD, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.

NEW BRIGHTON AND LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.

NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30.

PORTSMOUTH, High-street Chapel, 11 and 6.45.

PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.

PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.

SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.

SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. BERTRAM LISTER, M.A.

SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.

TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.

TUNBRIDGE WELLS, Dudley Institute, Dudley-road, Morning Service, 11; Evening Service and Lecture, 6.30, Rev. GEORGE BURNETT STALLWORTHY.

WEST KIRBY, Meeting Room, Grange-road 11 and 6.30, Rev. H. W. HAWKES.

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Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

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BIRTH.

V AUGHAN.—On October 26, 1910, at Old Meeting Parsonage, Mansfield, to Rev. F. H. and Mrs. Vaughan, a daughter.

DEATHS.

P OYNTING.—On January 10, at 22, Rathen-road, Withington, Manchester, the Rev. Charles Thomas Poynting, B.A., late minister of Platt Chapel, Rusholme, aged 66.

SHEFFIELD.—On January 9, at "The Grange," Richmond Park-road, Bournemouth, Emma Charlesworth Sheffield, widow of Sidney John Sheffield.

V AUGHAN.—On January 9, at Mansfield, after a long illness, borne with great courage, Alice Olga Toulmin (only child of Arthur Toulmin Smith, of Moscow), the beloved wife of Rev. F. Heming Vaughan.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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* * * All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.

NOTES OF THE WEEK.

THE gullibility of the public mind, when its common sense is drugged by sensationalism or fear, has been illustrated in a curious way during the past week. The Stepney affray has produced a whole crop of startling rumours; but now that the dread infernal machine has been dissolved into a familiar tool for making buttons, it may be hoped that we shall recover a little of our respect for evidence. The whole affair is ghastly enough without these lurid embellishments. Meanwhile, we are glad to see that many wise voices are being raised against the hasty suggestion that England should turn her back upon the chivalrous policy of giving the right of asylum to political refugees. As Mr. Stephen Phillips asks in the *Westminster Gazette* on Wednesday:—

Shall she, alarmed by that small horde,
deny
This old sea-haven to world misery?

* * *

THE friends of international peace in the United States are in a very optimistic mood. According to Reuter, Mr. Foster, Chairman of the Committee of the House of Representatives, has just expressed himself in the following words:—“I believe that within the next five years the United States will have negotiated a treaty with Great Britain, France, and Japan, providing for the submission of all differences to a permanent court, which I expect to see established at the Hague.” It may be accepted that it is the deliberate policy of the United States, under the leadership of President Taft, to work for the establishment of a permanent Court of Arbitration at the Hague, and to promote, as a first step, the immediate conclusion of a

treaty with some great nation, preferably England, by which both parties will bind themselves “to abide by the adjudication of such a court in all matters not capable of being settled by the ordinary process of arbitration.”

* * *

LAST Sunday was the 88th birthday of Dr. Alfred Russel Wallace. In an interview which he granted to a *Daily News* representative, he expressed himself with clearness and vigour upon many of the most interesting problems of the day. When he was asked whether he thought that there was an increasing tendency to give a spiritual interpretation to the universe, he replied:—

“Most decidedly I think there is. You mention Oliver Lodge’s efforts, but Lodge is trying to harmonise science and theology, and I don’t think that at all the right way to go to work. Scientists are less dogmatic than they were, though the majority will have it that I have left the paths of science in touching on final causes in my books. They say it is speculation; I say it is no speculation to point out that any mechanical explanation of the universe really explains nothing, and that you must have an intellect, or a Being, or a series of Beings.”

* * *

DR. WALLACE thinks that the majority of people in his youth were just as well off and enjoyed their lives just as much as they do to-day. He views with distress and alarm the immense mass of helpless poverty, which the increase of wealth has done nothing to alleviate.

“The present system of competition for individual wealth,” he said, “prevents civilisation. You cannot be said to possess civilisation when your people are without food, clothing, and warmth. To give your old folk five shillings a week to prevent them from starving is a demonstration of our degradation, in my judgment. Still, it is a beginning, and I am most grateful for the smallest beginnings.”

HIS chivalry towards the memory of Darwin, his great competitor in the discovery of the principle of natural selection, is one of Dr. Wallace’s most delightful traits. To a question about the most impressive personality he had known, he gave the following characteristic reply:—“For combined intellectual and moral qualities I cannot think of anyone I could place above Darwin. Darwin was not only a great thinker and worker, but a really good man, thoroughly good, thoroughly kind, and thoroughly humane. For pure intellect I should place Huxley above Darwin, and Spencer above either; Spencer was a great, a very great thinking machine.”

* * *

AN article on “Public School Religion,” by an Old Etonian, which appeared in *The Nation* last Saturday, is worthy of serious consideration. When every allowance has been made for the personal equation it reveals a state of things, which is deplorable. The writer complains chiefly of the formality of the services and the lack of earnest intelligence in the religious teaching. “What never pierced my intelligence,” he says, “and I do not think I was more frivolous and thoughtless than the average boy, was that there was the smallest connection between all this ceremonial religion, the historical, geographical, and Greek teaching, which I could not believe really mattered, and my conduct, duty, and life, which were still only very hazily apprehended.” There is here a challenge to our educational authorities to re-consider the whole subject of religious teaching, and to rescue it from these grooves of deadening convention. The remedy is not to be found in condemning the whole system as hopelessly bad, and placing the Bible on the top shelf; but in the frank recognition that at least as much freshness of mind and personal enthusiasm must go to the teaching of religion as to the winning of a Balliol scholarship.

DENOMINATIONAL LOYALTY.

DENOMINATIONAL loyalty is classed by a large number of people among the major religious virtues. It is assumed that there must be something lukewarm or fitful in the faith that has not clearly taken a side and donned a uniform. The earnest man is one who fights strongly for his own party, and perhaps only understands enough to be quite sure that he is in the right. There are many arguments which seem to justify this position, and to uphold its claim to be the plainest common sense. There is, for instance, the feeling for our ancestry, for the birthright which they have purchased by their faithfulness, and the trust they have committed to our charge. No loyal heart can be insensible to this appeal of spiritual obligation, and it is the force which above all others keeps many men in their ancestral religious home in face of enlarging sympathies and changing thoughts. But with other people this appeal is too vague and evanescent. They respond more readily to the instinct for organisation and the demands of efficiency. The business world has invaded the church in all its branches. The organiser is more honoured than the prophet, and the latest machinery is the best investment for spiritual victories. Hence the demand for a drilled soldiery, who will wear a distinctive badge and repeat the official cry and attend meetings at the call of the party whip. Hence, too, the feeling that the men who do few if any of these things are deserters or outlaws, and may justifiably be treated as the enemies of denominational progress.

Put in this way the argument seems a very strong one to the plain man, who is bent on getting things done; especially if he is too busy to indulge in disquieting thought. But is it not, in the first place, a matter of common experience that it is precisely the men of deep spiritual nature who turn away with something like aversion from the methods of push and hustle in religion? Speak to them of the Kingdom of God and the saving of souls, and instantly they are all aglow with a divine ardour, but the appeal to fortify the camp leaves them listless and cold. On the other hand, it is a remarkable fact that at a time when religious machinery is probably more efficient than it has ever been before, denominational loyalty is a waning force in religion. The fluctuations in denominational statistics, which it is the annual business of the official mind to explain away, need not be taken too seriously; but the difficulty of maintaining the conditions which are congenial to denominational enthusiasm, amid the spiritual forces which are shaping modern life, can

no longer be ignored. It is obvious that the appeal for denominational loyalty has ceased to touch either the intellect or the heart of many of the best men among us. For them it forms no part of the obvious duty of religion.

In a situation like this it is no use simply to speed up the machinery. We want a new spiritual diagnosis. "Denominational loyalty," Mr. LLOYD THOMAS tells us in a striking article in the current number of the *Hibbert Journal*, "cannot be an attractive or cohesive power except when the Church-idea finds worthy expression that has in it more than a faint touch of poetry and romance. The mystical ideal of Churchmanship which sees Humanity as a consummated and sacred society, a divine fellowship, the blessed company of faithful people, a confraternity of charity, can still fascinate the imagination of men." The denominationalism of English church life would probably strike an impartial observer as lamentably sterile in this kind of religious idealism. The defence of boundaries and the financing of well-considered schemes have left little room for the free expression of wider sympathies and the splendid audacities of the spirit. "Modern life," Mr. LLOYD THOMAS continues, "provides many terrible exposures of our moral impotence, our humiliating incapacity for great self-sacrifice, not to say heroic martyrdom."

We do not advocate any plan for scrapping our religious machinery. It is still necessary, and it has a vast amount of useful work to its credit. But we suggest, as a matter for serious consideration, whether the time has not come for some revision of value in our estimate of religious virtues, and possibly for placing denominational loyalty, as we usually understand it, rather lower down on the scale. Or let us put it in this way: If denominational loyalty is to recover any of its waning fascination for the Christian mind, it must learn to lay far less emphasis than in the past upon a name, a flag, or an organisation, and prove in the hidden depths of the soul's experience that it is a true way of liberation, of intimate fellowship with the unseen, and in all things, not the jealous master, but the humble servant of the largest sympathies, the noblest passions, and the most kindling truths of religion. These are the things which the sincere Christian expects to find in the church of his birth or his choice, and the strength of his loyalty depends upon the measure in which he finds them.

QUESTIONS AT ISSUE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

"THE CHRIST-MYTH."

I.

IN response to Dr. Anderson's last letter to THE INQUIRER, you may not think it out of place that what has been so well said by Dr. Drummond should be re-emphasised. Dr. Anderson asserts that Liberal Christians are fighting for their very existence in maintaining the historical reality of Jesus, and that their arguments, inspired by infuriated prejudice, must be of little value. Orthodox Christians, on the other hand, may look on with comparative indifference upon the question whether Jesus ever existed or not.

It would be difficult to find a wilder perversion of the facts. Orthodoxy in its many forms means essentially a belief that a miraculous revelation was given to the world at one time and in one place through an accredited divine messenger. If that messenger turns out to have been a mere man, or, worse still, a myth, the foundation of the position is destroyed. Orthodoxy is indeed fighting for its life in maintaining that the man Jesus, in whom God was incarnate, lived and taught, according to the Gospel records, 1900 years ago. Even so we need not impute blind prejudice to orthodox defenders of the historic reality of Christ. They will, of course, defend their position to the uttermost and they will retreat from it with the greatest reluctance, but they ought not to be regarded as impervious to truth.

There is a curious irony in this charge of bigotry against Unitarians and Liberal Christians. We have been told for years that we were not Christians because we belittled Jesus in not confessing he was God as well as man. Now Dr. Anderson tells us that we make too much of Jesus, that indeed we are the only body of Christians whose religion really depends on Jesus, and that it is we alone who shall suffer if Jesus is proved to be a myth. Dr. Anderson tries to prove in his recent *Hibbert* article that he is really quite impeccably orthodox, and hopes to be accepted as such by uniting vigorously with orthodoxy in condemning Liberal Christianity. It must be left to the orthodox to decide whether they will accept and embrace this extraordinary ally, who asks with naif contempt, "What can it interest the people of to-day to know what took place in Palestine 2,000 years ago?" and who asserts, "It is nothing less than idolatry to fix our thought and worship on a historical Jesus who is supposed to have lived in Palestine 2,000 years ago, that a flesh and blood Christ is a contradiction in terms, and that what the Gospel writers intended to give the world was not history or biography but spiritual allegory or drama."

The point that concerns us is Dr. Anderson's attack on Liberal Christianity; first, his assertion that Liberal Christians depend wholly on a historic Jesus for their religion,

Two public lectures will be delivered by the Rev. J. Estlin Carpenter, Principal of Manchester College, Oxford, at Essex Hall on Tuesday, February 7 and February 14, the subjects being "The Historical Jesus" and "The Theological Christ." The chair will be taken at 8 p.m., and admission will be free.

and secondly, his assertion that the historic Jesus of Liberal Christianity is an absurdity. The first assertion is simply untrue. Liberal Christianity is the one form of Christianity which does not depend wholly on a historic Jesus. If Jesus was proved a myth it would be a great shock to our faith in history. It would mean some readjustment of the form of our message, but it would not affect the substance of it.

We do not believe in God merely because Jesus revealed Him. We do not know God merely as the Father of our Lord Jesus Christ. The truth of religion has not, for us, been once for all given and established in the life and death of Jesus. The great religious and ethical utterances of the Gospels remain to us whether they were spoken by Jesus or not. The great spiritual movement of early Christianity remains to us as a divine movement, from whatever human source it came. The ideals of Christianity, its calls to love and self-sacrifice and faith, are there for every man to accept or reject. If the life and teaching of Jesus was a work of art, created in some unimaginable way by the love and longing of a people, it might still have great religious value. It does not matter who creates a work of art. It does not matter whether there is or is not an element of historical truth in a work of art. The only question of supreme importance is whether it is true to human nature. If Dr. Anderson were right, we should still be left with a figure of surpassing beauty and grandeur, a figure which appeals to the best and highest in us. The unhistoric personality of Jesus would still bear witness to the thoughts and hopes and ideals of man. His unhistoric words would still be the words of some one. We do not believe in the words of Jesus because Jesus said them, but because they appeal to us as true. Liberal Christianity does not worship a man. It does not depend for its existence on a man. It believes in God and in the soul, and it finds in the spirit of the Gospels its highest ideal of life.

To rule Liberal Christians out as hopelessly prejudiced is to show curious and unpardonable ignorance of their position.

With regard to Dr. Anderson's second assertion, of the absurdity of the view that Jesus was a man in face of the Gospel stories, Dr. Carpenter and other scholars can speak much more effectively. I will not impute ignorance of the Higher Criticism to Dr. Anderson, but it is certain his position is very like that which is common among the ignorant. Such a man will have all or nothing. An old story must be either absolutely true or absolutely false. He will have nothing to do with patient investigation, careful balancing of evidence, and the attempt to find a historic kernel in a legendary shell. If an ignorant man who has believed in every word of the Gospels is once convinced that there is an element of legend in the story, that some one statement is not historical, he flings up the whole problem in despair. He passes at a bound from one extreme to the other, from utter credulity to the wildest scepticism. Dr. Anderson's scepticism may be founded, for all I know, upon profound study of history, although he certainly does not employ

arguments drawn from such study in his recent utterances. He seems to me to manifest a mystical intolerance and dislike of history. I should judge him as essentially and deeply religious, but as without the slightest sense of the value of evidence. That is a rather common type of mysticism at the present day. It makes for theosophy, Christian science, and all kinds of new religions, picking up ideas from the past without any care for their historic connections and weaving them into fanciful forms. In history it finds symbolism everywhere and fact nowhere. It is a kind of Neo-Platonism. Such men, from the symbolic and mystical point of view, dealing with legends and with spiritual realities, have much to teach, but they simply do not know what history means.

Among the great achievements of the nineteenth century there is nothing greater than the deeper and wiser historic sense which has been created through the efforts of countless scholars working on the early records of Greece and Rome, and Egypt and India and Israel, and the Middle Ages. The Liberal Christian view of Jesus is inspired by the principles wrought out by such great scholars; it need not fear challenge or criticism. New light on the past has been gained through patient study and infinite labour and sympathetic imagination, and by such methods, and such methods alone, more light is still to be gained.

Hampstead.

H. Gow.

II.

A Congregational minister writes:—“Perhaps you will allow a plain but very free seeker of the truth to publish an impression of the controversy raging around that much discussed volume ‘The Christ-Myth.’ I will deal with Drs. Anderson and Carpenter. They are the chief antagonists as far as your paper is concerned. Moreover, they are men with whose writings and points of view I am fairly well acquainted, and for whom I have not a small measure of respect. To Dr. Carpenter I owe, in great part, my initial religious freedom, and much besides. To Dr. Anderson I owe what I feel compelled to call my deeper insight into the significance of the New Testament writings, to mention only one blessing.

In your note which appears at the foot of Dr. Anderson's short letter in this week's issue of your paper, you charge him (Dr. Anderson) with “hovering in mid-air among large general statements,” and with “refusing to descend from the clouds,” &c. I fail to see that the charge is even approximately true. You can hardly refuse to admit that the statements Dr. Anderson made about controversies and the forces (prejudice, &c.) that dominate them are generally true. In my short experience of controversies I have had ample opportunities to verify that. At the same time, I would have refrained from charging Dr. Carpenter with being consciously prejudiced. However, it must not be forgotten that there is such a force as unconscious, or rather, subconscious prejudice, and Dr. Carpenter, along with a host of other scholars, especially the “liberal” German critics such as Har-

nack, Bousset, Schmiedel, and Neumann, seem to me to be prejudiced in that particular way when they approach the New Testament. They go to that book with the presupposition that the central figure of it was a man who lived a sublime life, whose sublimity dazzled the minds of his simple compatriots, and who subsequently and consequently was deified and set up as an object of worship. They generally end their volumes on the subject with a weak sort of an apology for the doings of those simple compatriots of the Master's, hinting at the same time that it was not his aim to pose as a god.

That was the process by which all the ancient gods came to be, according to the Euhemeristic theory. But does the evidence yielded by the New Testament lend any support to that theory? I fail to find that it does. Who will assert that the central figure of the Apocalypse was a man to the writer's mind? In that book the Christ is called “Alpha and Omega,” “King of Kings,” “Lord of Lords,” “The Lamb slain from the foundation of the world,” &c. Superhuman from beginning to end. In the Epistle to the Hebrews he is called “the Son of God,” in contradistinction to all the prophets, the “High Priest after the order of Melchisedec,” and the eternal reality of which the ancient sacrifices were but shadows and types. Superhuman, again, if anything.

Throughout the Pauline writings, the Christ is a being of similar status; higher than man and lower than the Supreme God. He is called “The Son of God,” “The man from heaven,” “A second Adam who maketh alive,” a being who died, was buried, and rose again from the under world. In another Pauline epistle he is held to have divested himself of his Godhood, and to have assumed the guise of a servant in order to fulfil the rôle of human Saviour. In another Pauline epistle, he is mentioned as a revelation within the soul of the writer, and again as a being who had given the apostle a gospel, and a gospel with a form very different from a previous gospel, from the unseen world.

The Christ of the Pauline writings has very little if any humanity about him. Not one of his sayings was quoted; and how useful they would have been had they been known! They would have silenced all the Christian objections urged by the foes of the Gospel according to St. Paul.

So much for the testimony of the earliest of the New Testament writings. When we come to the Synoptic Gospels, it is true that we have a being resembling a man—a being who could feel the pangs of hunger, thirst, resentment, fatigue, and some other human limitations, but a being in whom the Divine, i.e., the Superhuman element predominates everywhere. May not that be pointed out about the cult gods of that time also? There were human as well as Divine elements in their characters also. They were god-men; and so the figure of the Synoptic Gospels seems to be. The Christ of Matthew and Luke was born in a supernatural way. His appearance on earth was heralded by stars and angels. He was a miracle worker who could feed thousands with five small loaves and two fishes, and have

a margin of so many basketsful of bread, &c. He could walk upon and calm the fury of the sea, raise the dead, and act as he chose in relation to the Law which was held to be absolute in its sway over men. His death was signalled by earthquakes, darkness, and disturbances among the tombs, to mention a few of the phenomena. Nearly all that is true of the Christ of Mark. The writer sets out by calling him "Son of God"; surely in a specific sense, else why is the title used at all? Words to the effect that his death had a cosmic significance can be read in the 14th chapter. Surely, surely it is impossible to evade the conclusion that the Christ of the Synoptic Gospels was a God-man to the minds of the writers. Mention need not be made of the Fourth Gospel's Christ. All the critics admit the work of Mythopoesy there. Dr. Sanday has come thus far.

My humble conclusion is that it is impossible to reduce the central figure, or perhaps I had better say figures, of the New Testament to the status of man without doing violence to the testimonies. The line of development, according to all the available evidence, was not from man to God, as the "liberal" critics contend, but exactly the reverse, viz., from God to man, or rather to God-man.

The foregoing are the contentions of Drs. Drews and Anderson, Prof. Kalthoff and Mr. J. M. Robertson. They are also, I take it, the statements in mid-air you complain of in your note. To my mind they are plain and low and particular enough, and they bristle with difficulties for the "liberal" critics. I am at a loss to know where and by whom they have been adequately replied to. Dr. Carpenter's works, brilliant and useful though they be, seem to me to be far from meeting the case. So do the learned volumes of the German schools, as many of them as I know.

The critics have been at it "from Reimarus to Wrede," wrestling with the Divine elements of the New Testament, and trying to persuade their readers that elimination and explanation, or interpretation, are synonymous terms. It is time for them and their readers to realise that the processes denoted by those terms are utterly different in character. It is not my purpose here to depreciate the labours of the critics. Their strenuous efforts have brought a large measure of freedom to the minds of the religious world, but a partial freedom nevertheless, and a freedom that threatens to develop into a new shackle in Liberal Christian circles. My purpose is to point out what seems to me to be the chief shortcomings of the critics. They do not interpret and explain facts. Dr. Carpenter does not explain, to my mind, why one man should have been assigned a place among the gods while others of moral and spiritual characters equally sublime, such as Paul, Peter, John, and a few others, were allowed to continue in the ranks of mere men. Drs. Anderson and Drews and Mr. J. M. Robertson do endeavour to explain. Their explanations may not be complete and final, but they seem to me to be much more faithful to the indications of evidence. Dr. Carpenter and his fellow scholars are the ones who

appear to me to fail to grip the problem at the heart of it. Surely a book that has caused a flutter among the scholars of the German universities is not to be dismissed because it happens to contain a few philological blemishes and one or two ambiguous sentences. To assert that a person must have lived in order to give existence to the four Gospels is to beg the question. It is generally admitted that the major part of the Fourth Gospel is a creation of Mythopoesy. If the major part, why not the whole of it? And why not the Synoptics also? Where did Cervantes get his Don Quixote from? Surely there never lived such a human being? And where did Nietzsche drop across his Zarathustra? Not in Germany, nor anywhere else in Europe. He created the figure out of the substance of his own soul. In the same way the various Christs of the New Testament may have been created, and that fact does not diminish their value. It in fact, makes them more valuable for us, while, at the same time, it allows us ample freedom to create a Christ to meet the deeper needs of present-day humanity. That is what Christendom has really been doing all along the line.

[We hope to publish an article by Dr. Carpenter next week and this discussion must then close.—ED. OF INQUIRER.]

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

LANCASHIRE COLLERY DISASTER.

OUR SPECIAL FUND.

SIR,—Although our special work here for the sufferers from the colliery disaster is not yet quite completed, the fund which your readers so promptly placed in our hands is amply sufficient for all that we need to do, and I should therefore like, without delay, on behalf of my co-workers and myself, to thank all donors for the unspeakably generous way in which they have supported us in our sad and difficult task. Our chief way of helping the sufferers has been by supplying homes with necessary food (and in a few cases with clothing kindly sent to us by some of your readers). In this way we have helped, and shall be actually helping while these words are at the printer's, more than 60 families with necessary food. Every family is known to us; every case is dealt with differently and specially, according to its own circumstances; it is food only that is given, and the gratitude of everyone shows what a blessing our special fund has been. Again and again the people receiving have declared the food to be a "Godsend," for they had not known how they could get through the week!

For this special fund, I have received altogether a total sum of £79 3s. 6d. This has come from 57 subscribers, in England,

Ireland, Scotland, and France, in amounts ranging from 1s. to £5 5s. To every subscriber a letter or card of grateful acknowledgment has been sent, except in three or four instances where no address or name, or only initials, &c., have been given. So many, in sending their gifts, desired not to appear in any printed list that I cannot well ask you to publish an imperfect one. A complete list, however, will be kept here, along with an audited balance-sheet. May I add that long after the task is done, and the generously provided money well spent, many of the subscribers' letters sent to me will be warmly treasured by one who, out of a thankful heart, desires to remain ever theirs and yours gratefully,

J. J. WRIGHT.

Chowbent Chapel, Atherton, January 10.

AN EXTENDED LECTINARY.

SIR,—In the course of a discussion in the INQUIRER not very long ago, I took occasion to remark on the appalling ignorance of the Bible shown by the youthful members of our Free Churches. Statements made in the Headmasters' Conference recently have shown that this ignorance is not confined to the Free Churches; but I decline to believe that it can be anywhere so serious as it is amongst ourselves. And after reading the correspondence now in progress in your columns, one can hardly feel surprised that this is so. There seems to be a general Assumption that, to put it bluntly, the Bible has had its day. The mere mention of anything so formal and formidable as an "Extended Lectionary" suggests that the Bible has been so far found wanting, that a regular supplement, or even substitute, is necessary; and the only question is, as to the form which this supplement is to take.

I may appear to one at least of your correspondents as "conservative and ritualistic"; but I venture to assert that the Bible has *not* had its day. Because we know that all its parts are not of equal value, must we therefore discard the whole? It is suggested that a selection should be made for use in churches. Surely this is what already exists, or rather, what each reader makes for himself—he *must* do so, if he puts the lessons to their proper use, as illustrating or suggesting the subsequent discourse. No one would wish to read promiscuously from the Old Testament (or, for the matter of that, from the New Testament either); but few, I think, would agree with your correspondent who implies that there is no edification obtainable from "the Pentateuch, Joshua, Judges, and many of the Minor Prophets." I would remind him, very briefly indeed, of Abraham and Isaac; of Jacob at Bethel; of Moses; of the thirtieth chapter of Deuteronomy and the first of Joshua; of Gideon and his men, "faint yet pursuing"; while, as for the Minor Prophets, I confess that I find them sufficiently edifying to read a selection from them at our morning prayers. And even where the Old Testament approves what we now hold to be wrong, may it not take its place as the negative instance to prove the argument, the contrast between the Old Covenant

and the New—"an eye for an eye," compared with "turn to him the other also"—on the one hand Jael, on the other the Good Samaritan?

It may be said that this is all very well for "Biblical" subjects, but for "others" something different is needed. I do not quite understand this distinction which the writer of one letter draws. I should say that any subject which is in place in the pulpit (as distinct from the lecture-platform) is a "Biblical" subject, and appropriate lessons can be found in the Bible. For instance, an appeal on behalf of the N.S.P.C.C. can be preceded by Isaiah xiii. 1-18 and Matt. xviii. 1-14 (an instance of the contrasts suggested above); or an address on Robert Schumann by 2 Samuel v. 1-21, 17-25 and Luke v. 1-11, 27-39. I quote these as somewhat extreme instances; but even here I do not doubt that more appropriate passages than the ones given could easily be found by those better versed in the Scriptures than I am.

I do not deny that occasions may often arise when entirely suitable passages from the Bible are not forthcoming, and when, on the other hand, some other reading is obviously more appropriate or necessary for the preacher's argument. In such cases by all means let us have what is most fitting. But what I most deprecate is such an assumption as that the Bible can only produce one "Lesson," and that we must "go anywhere for the second," and still more would I protest against the insinuation that what our fathers deemed pure gold may prove to be but "a piece of brass." Rather would I say that if we forget the Bible there is danger that we ourselves shall become as sounding brass or a tinkling cymbal.—Yours, &c.,

H. L. JONES.

Willaston School, Jan. 11, 1911.

SIR.—Mr. Connell asks, Is it desirable to compile and publish a book of selections from extra-biblical writings for use as a Church lectionary? and replies by saying that he is convinced that it is. But he does not tell us the grounds on which his conviction rests, and this is just what some of your readers are anxious to learn. Why is an extended lectionary believed to be desirable? Obviously we cannot be expected to depart from an ancient custom like that of reading exclusively from the Bible without feeling assured that we have good reason for doing so. Mr. Hopps declares that the "formality of 'Lessons' from the Bible only is a survival—a survival of an old superstition about inspiration." But would a mere superstition about inspiration explain the exclusive use of the Bible as the Church lectionary? I find John Calvin, for instance, saying, "Read Demosthenes or Cicero, read Plato, Aristotle, or any other of all that sort; I grant they shall marvellously allure, delight, move and ravish thee. But if from them thou come to this holy reading of Scripture, wilt thou or wilt thou not, it shall so move thy affections, shall so pierce thy heart, shall so settle within thy bones, that in comparison of the efficacy of this feeling, all that force of rhetoricians and philosophers shall in manner vanish away; so that it is easy

to perceive that the Scriptures, which do far excel all gifts and graces of man's industry, do indeed breathe out a certain divinity." Here the argument is from the impression the Bible produces to its inspiration. We are not asked to read the Bible because it is inspired. We are asked to read it and to judge of its inspiration from the impression it produces. And may we not say that it was the impression which the various books of the Bible produced which led to their inclusion in the Canon in the first place, which is the real ground of the belief in the inspiration of the Bible in the second, and which led to its exclusive use in the Church, in the third? And may we not further say that although we may admit that inspiration is not confined to the Bible, there are, nevertheless, degrees of inspiration, and it is still true that no book so "pierces the heart and so moves the affections" like this book, and that this justifies the exclusive use of it in the Church to-day.

All the writings referred to in a previous letter by Mr. Connell as suitable for inclusion in an extra-biblical lectionary, the writings of men like Augustine, Thomas à Kempis &c., owe their best thought to the Bible. Of "The Confessions of Augustine," the "De Imitatione Christi," "Pilgrim's Progress" and the "Christian Year," the Bishop of Ripon has surely rightly said: "The best spiritual enrichment of these books is from the Bible, and more, their power is just in proportion to the measure with which they have absorbed the ethical spirit and quality of the Bible. The Bible is, in fact, their inspiration."

Dr. Coupland asks what edification may be gained from the Pentateuch, Joshua, Judges, and many of the prophets? Most students of the Bible would answer: A great deal, when they are read, as they ought to be, from an historical point of view. But to which of the prophets does he refer?—Yours, &c.,

JOSEPH WORTHINGTON.

Belfast, Jan. 10.

SIR.—Kindly allow me to protest against the proposal to introduce an Extended Lectionary. The man in the pew does not nowadays know his Bible so well that he is likely to suffer from the lessons being read from it. The minister cannot complain much of being restricted to the Bible for the lessons when he has the whole field of literature at his disposal in preparing his sermons. A large proportion of our people do not feel the want of an Extended Lectionary. Many of them would be hostile to its use. Moreover, the adoption of it would widen the gulf between ourselves and other denominations, and thus hinder the spread of our religious opinions.

Supposing Extended Lectionaries were approved of by all denominations, would the cause of progressive theology gain anything? It would not. It would lose. The use of hymns instead of the Psalms in worship was supported by our forefathers. So far as our own denomination is concerned, this in an improvement, but in other denominations the hymn has been a powerful means of spreading among the rank and file of the population theological views which are not calculated to improve the character and conduct of mankind, and

which would not have been so widely disseminated but for the popularity of the hymn. The Psalms are unquestionably Unitarian. The "orthodox" hymn-book is very far from being Unitarian. The replacement of the Psalms by hymns has on the whole been a hindrance to moral and spiritual progress. The replacement of the Bible by Extended Lectionaries is sure to have the same effect. Our duty as a religious community is to act for the uplifting of the human race rather than for the gratification of the personal tastes of a few.—Yours, &c.,

JOHN CAMPBELL.

Belfast, Jan. 7, 1911.

SIR.—Mr. Rudolf Davis's suggestion is a valuable one. The book he suggests would be very helpful, both for its own sake and as a guide. No one need hesitate to join in such an adventure on financial grounds. It would "pay."

Mr. Davis's suggestion, too, as to suitable reading "Lessons" has in it the special value of observation and experience. Quite naturally I have myself found that the best readings are the simplest, the most spiritual, the most practical; but they must always have gracious literary or personal charm. My old book of readings from books other than the Bible included "Lessons from Ecclesiasticus," "The Wisdom of Solomon," the Koran, "The Imitation of Christ," "The Meditations of Marcus Aurelius," and Dr. Rowland Williams's "Psalms and Litanies." Some people may be surprised to be told that the Koran supplied about a dozen readings that fulfilled all the conditions of simplicity, spirituality, practicality and literary charm, though the selections required a little, a very little, editing. Of the "Marcus Aurelius" selections the same could be said, but I find much that is distinctly suitable in old and new books that are very little known.

The note that attracts and convinces me most is that of loving personal expressions of experience, aspiration, or trust, especially if there is in it an undertone of gentle persuasiveness, something like the pleading of Marcus Aurelius.

As for reading for fine writing, or for somebody's cleverness, or for entertainment, or for the nonsense called "eloquence," I would as soon read from *The Times* or *The Daily Mail*.—Yours, &c.,

Shepperton. JOHN PAGE HOPPS.

[This correspondence is now closed.—ED. INQ.]

BOOKS AND REVIEWS.

WHAT IS THE CATHOLIC CHURCH?

In the middle of the nineteenth century young Oxford occupied itself largely with the question, "Where is the Catholic Church?" In the heated controversies of those tractarian days it would have surprised some of the opponents of Newman to hear that in his "Essay on Development" he anticipated the historical method of half-a-century later. To trace back the

beginnings of the Catholic Church to the surroundings of Jesus himself and even past Jesus to the Synagogue, of which in some sense Jesus was the child, such is the method of Harnack in the book before us.* The readers of Newman feel strangely at home in the pages of the German historian of the Church.

The interest of Harnack's book consists largely in this, that it is a reply to an essay by Rudolf Sohm on "The Nature and Origin of Catholicism." Harnack takes the opportunity of making some illuminating statements about his own conception of the Church. As against Sohm, Harnack vindicates the right of Catholicism to a place in the history of Christianity.

Perhaps we may put the matter in this way. Out of the gathering of the disciples round Jesus during his life, and out of the gathering of converts round the Apostles after his death, there rises a community which, little by little, is organised into a catholic church, with bishops, presbyters, and deacons separated from the laity. Sohm treats this development as an apostasy from the primitive religion of Jesus. He maintains that "the earliest body of Christians knew only the religious conception of the Church." The passage from primitive Christianity to Catholicism is marked by the Epistle of Clement of Rome to the Corinthians where the order of the Church appears almost as part of the Gospel: "Let him that hath love in Christ fulfil the commandment of Christ."

But Harnack regards as a natural and necessary development what Sohm treats as an apostasy, "The social and corporate element cannot be sundered from the sublimest conception of the Church" (page 214). And those who find the surest way to Christian truth by the denial of everything which is associated with Catholicism must make their reckoning with Harnack, and especially with the saying which he quotes from Goethe: "While we determine our external circumstances by our way of thinking and feeling, and form a society around us or attach ourselves to one, in this process what is inner becomes external; the latter—whether it meet with a friendly or a hostile reception—must be preserved and defended, and so we are suddenly brought back from the spiritual to the secular, from the heavenly to the earthly, and from the eternal and unchangeable to the temporal and changeable." The history of the Church, therefore, in Harnack's view, records a movement between these two poles of the inner and the outward. "Where one party will say that it is a question of the faith itself, others will find that it is a question of a merely temporary form of the faith. . . . No spiritual or secular power can get rid of these conflicts . . . for such conflicts are a necessary consequence of the fact that Christianity means the rule of God among short-sighted, defectively-educated and sinful men."

In the light of this idea the constitution and law of the Church take an importance even for the most spiritual interpretation of Christianity. The early Christians were sometimes driven by stress of circumstances towards that identification of the visible

and invisible church out of which Catholicism sprang. When the storms of persecution arose, the very existence of the Church seemed to depend on the "witness" of those who came forth openly and declared themselves to be adherents of the Church. To shrink from the visible church then was to be removed also from the invisible church. Already in the Book of Revelation this standpoint is represented. Persecution gave rise to a series of ordinances by which, to use Goethe's phrase, "the external was defended against a hostile reception."

Harnack's book has a special importance for the present moment. If we follow out his ideas, we find that there is a contradiction between freedom and catholic tradition. Hence the very name of a Free Catholic Church suggests a problem which cannot be solved by setting side by side the elements which are in contradiction. Rather, we must look forward and work towards a future in which more justice shall be done to these two sides of the Christian order of things. The church of the future will take up into its possession all the rich emotional, and even sensuous inheritance of Catholicism, and will thus gather in the simpler natures that, after all, are in the majority. But alongside with these, there will also come the strenuous spirits—fewer in number but stronger for the fight—spirits by whom life and duty are pursued in loftier, clearer, and, it must be said, more arid regions.

Those who wish to understand the meaning of the Church's history will be helped by this latest publication of Harnack's. They will also catch through its pages a glimpse of the movement of the world's history.

FRANK GRANGER.

DR. HUNTER'S NEW VOLUME.*

DR. HUNTER has obtained his wide influence as a preacher by a resolute refusal to cultivate the arts of popularity. He has never yielded to the modern clamour for short sermons or relaxed the tension of his spiritual appeal by topical allusions. He makes men listen to him, not by humouuring their weakness, but by challenging their strength, and by a passionate insistence upon the surrender of worship and the lofty earnestness of the dedicated life as matters of supreme concern. The reader does not accordingly turn to a new volume of his sermons with feverish haste in order to find the latest solution of problems, multitudinous and elusive as the cloud-drift on a day of storm; he waits for the quiet hour when the heavens are clear and the wind of the Spirit comes up out of the west. It is in such a mood, which succeeds, through some strange reaction of the soul, to our superficial trafficking with religion that these deep convictions of the reality of God, the worth of life, and the grace and truth of Christian experience are

Felt in the blood, and felt along the heart.

"God and Life" is one of the happy titles for a book, which succeeds in

striking the keynote of the contents. It contains twelve sermons, of which all but one were preached by Dr. Hunter during his recent visit to America. "The Passion for God," "The Simplicity and Breadth of True Religion," "The Great Hours of Life," "The Sin of Negative Failure," are some of the subjects. They are printed here without the omissions which were necessary in delivery, and the result is that some of the massive cumulative effect of Dr. Hunter's style as a preacher is retained in the more rapid method of reading. Perhaps we may select one passage for quotation, because it contains a needful warning against some tendencies to belittle the service which the life of thought can render to spiritual religion.

" Apart from the enriching, deepening and widening of the personal life by culture, and the satisfaction which it yields as the years multiply upon a man, there is no honourable calling, no work and no relationship of life, that is not benefited by mental training and the illumination of knowledge. In all the common offices and ways of life we need disciplined and enlightened minds —men who believe and live up to their belief, that their education is never finished, and that in the intellectual life there is no discharge."

MR. BELLOC'S VERSES.*

HERE is a book of pure delight for the armchair and a blazing fire. Not that it deals with winter interiors, but quite the reverse. It is a book in large part of the open air and the open road, of the inn and its good company, and of all the whimsical fancies which come to the vagabond, whom we suspect of loving Balliol and Villon in about equal measure. There is nothing either imitative or merely fantastic in Mr. Belloc's verse; it is intensely personal and full of artistic ingenuity. He handles many difficult forms of metre with success, and is quite insatiable in the ingenuity of his rhymes. He reaches his highest level in a poem like "The South Country," which we shall place henceforward with Rudyard Kipling's "Sussex" among the beautiful things in English literature which have been inspired by the South Downs.

But the men that live in the South Country

Are the kindest and most wise,
They get their laughter from the loud surf,
And the faith in their happy eyes,
Comes surely from our Sister the Spring
When over the sea she flies;
The violets suddenly bloom at her feet,
She blesses us with surprise.

There is a little group of religious poems archaic both in sentiment and form, which take our fancy considerably. They have the note of playful familiarity with sacred things, which is far more congenial to the Catholic than the Protestant mind. In this respect they reflect the same popular sentiment as our traditional carols, which have inspired several of them, and have none of the burning mystical passion of

* The Constitution and Law of the Church in the First Two Centuries. By Adolf Harnack. London: Williams & Norgate. 1910.

* God and Life. By John Hunter, D.D. London: Williams and Norgate. 5s. net.

* Verses by H. Belloc. London: Duckworth & Co. 5s. net.

Crashaw or Francis Thompson. Mr. Belloc has many claims to be the successor of R. L. S. as the laureate of childhood. What, for instance, could be more whimsical, tender, and delightful than the verses called "Dedication on the Gift of a Book to a Child"?

Your little hands were made to take
The better things and leave the
worse ones :
They also may be used to shake
The Massive Paws of Elder Persons.
And when your prayers complete the
day,
Darling, your little tiny hands
Were also made, I think, to pray
For men that lose their fairylands.

But those who prefer Mr. Belloc in a more rollicking mood need not turn away disappointed. They will rejoice in the wild dance of verbal dexterity, the loyalty of good comradeship, and the impish delight in spitting pompous dulness on the rapier of a sparkling wit in the "Lines to a Don."

Remote and ineffectual Don
That dared attack my Chesterton.

Now that Mr. Belloc is out of Parliament, where his brilliant gifts must have often chafed against the pedestrian routine of an ordinary member, we hope it will not be long before he gives us another volume as delightful in its varied moods as the one under review.

THE NEW TESTAMENT OF HIGHER BUDDHISM.*

THE most important division of the followers of Gautama is into the two schools, the Hinayana and the Mahayana, better known as the Lower and Higher Buddhism. Historically these bear much the same relation to each other as Judaism and Christianity. The Hinayana School stands for the original doctrine of the Teacher, which was an atheistic system of self-culture whereby men might reach Nirvana, that is, release from existence and from the misery that was assumed to be inseparable from it, deliverance from the otherwise unending series of rebirths. The Mahayana school, on the other hand, is profoundly theistic: it worships Amitabha, the Buddha of Boundless Light; in its view salvation is gained not merely (and according to some sects, not at all) by one's own effort, but by the grace and merit of another; and the goal of desire is not extinction, but a blessed future life with Amitabha in the Pure Land of the West. Obviously there is here a strong resemblance to Christian doctrine, and the question as to whether this development of Buddhism, which took place towards the end of the first century of our era, was due at all to Christian influence, is being much discussed in these days. Those who are interested in the matter will be glad to have in a convenient form the two great texts of Higher Buddhism, *The Awakening of Faith* and the *Essence of the Lotus*

Scripture. Dr. Richard, who has spent forty years in the Far East, maintains that Higher Buddhism is Christianity in all but in name, and in footnotes to his translation of the Lotus book he presents us with an imposing array of Scripture references suggested by the text. We are not convinced that Higher Buddhism was not an independent growth, but we sympathise heartily with his noble zeal to make of it an eirenicon between the East and the West, and "to pave the way for the one great world-wide religion of the future." *The Awakening of Faith*, which is regarded as the work of Ashvagosha, the founder of the Mahayana school, is a highly philosophic treatise. It is not, as a rule, easy to understand, but here and there it has some plain and striking passages, as where it says:—

"Man's nature is like a precious stone. It is bright and pure, but there is dross of the quarry on it. If men think only of its precious nature, and do not use various means to cleanse it, it will never be pure. Thus it is with mankind. The nature of the eternal in them is absolute purity, but it is defiled with infinite dross. If men think only of the eternal, and do not use various means to improve their nature, they also will never get pure, because there is infinite dross pervading everything. The practice of all sorts of good is in order to purge away the dross. If men practise all sorts of good, they will naturally fall in with the eternal way."

The date and authorship of the Lotus poem are apparently unknown, but Dr. Richard accepts the statement that it was in existence before 250 A.D. It is to be noticed that only the essence is here given, being translated from a Chinese synopsis. This probably will suffice for most readers, and those who wish to read the translation of the complete text may do so in *The Sacred Books of the East*, vol. xxi. The poem is not as a whole remarkable for any depth or wealth of thought, but for the spirit of joy which pervades it, and which must be the secret of its power over the millions of its readers. No doubt it has justified in human experience the high claim which it makes for itself:—

"As God is Chief in the Spirit world
So is this Scripture chief
Among all Scriptures.

It resembles the frozen finding fire,
The naked finding clothes
Or merchants finding trade;
Like babes who find the mother's breast,
A man who at a ferry finds a boat,
Or sick ones finding health,
Or blind eyes finding light,
Like beggars finding wealth,
As rebels find a chief,
As bridegroom finds a bride,
As light from the darkness flees—
So is this Lotus Scripture."

THE GOSPEL OF THE HEREAFTER. By J. Paterson Smyth, B.D., LL.D. London: Hodder & Stoughton. 2s. 6d. net.

On the basis that the Bible represents a divine revelation, and that the words of

Jesus possess a particular value as proceeding from God incarnate, Dr. Smyth has carefully, and within his limits, critically set forth the Gospel of the Hereafter. There are three stages of existence: one, with which we are familiar; another before the resurrection, which the Jews called Hades; and the final stage, after the judgment, when men enter into Heaven or Hell. "The last stage has not yet arrived in the history of humanity." No man has yet gone to heaven or to hell. It is an interesting attempt to rescue for Protestantism the doctrine of an intermediate state, freed from the corruptions of Roman theory and practice. The first chapter, on "I," will seem to liberal Christians the most convincing. It establishes the essential spirituality of our nature against every other philosophical interpretation thereof. The single authority on the character of "The Near Hereafter" is Christ, "the only man who has ever gone away into that strange land, and then come back to tell us anything about it." It is a state much more active than that which the ancient Hebrews pictured in Sheol. Love, recognition, communion, growth and purification are possible, and the probation of this life is continued under the inspiring influence of Christ. Concerning the "Far Hereafter," our author is more reticent. He discusses the theories of Everlasting Torment, of Universalism, and of Conditional Immortality in the light of scriptural evidence, without committing himself to any one of them. Incidentally, he shows that the three words, "damn," "hell," and "everlasting," which in our A.V. have so much to answer for, are altogether misleading. "There is no word in the original that justifies the use of these words in the meaning we attach to them. Therefore the R.V. has practically swept them all away." Unfortunately, as Dr. Smyth observes later, the public do not read the Revised Version.

WOMAN'S INHERITANCE. By C. H. le Bosquet. London: C. W. Daniel. 2s. net.

MR. LE BOSQUET'S book of short essays, interspersed with stories, is full of that cynical worldly wisdom which so often passes for a genuine criticism of life, and as a contribution to the feminist movement it is almost negligible. The woman who regards every other woman as her rival, who cares most for the man who can "master" her, who lives for dress and social pleasures, and who is always to be regarded as a fascinating enigma, is a familiar type; but, frankly, we are very tired of her. The one thing that consoles us is the knowledge that she is doomed to extinction as surely as the social system which has created and supported her. Mr. le Bosquet talks a good deal about what woman has inherited from the savage, but he has nothing to say about the economic conditions which have played such an important part in the shaping of her destinies, and he resolutely avoids dealing with the question of her "fitness or otherwise to enter into equal political rights with men, which is," he naively adds, "another and a very voluminous story."

* The New Testament of Higher Buddhism. By Timothy Richard, D.D. T. & T. Clark. 6s. net.

It is a story, however, which has more bearing on the future of women than the fact that certain fashionable ladies carry Teddy bears about with them when they drive in their carriages, or fondle them like dolls in the privacy of the *boudoir*. The author of this book is a shrewd observer of the feminine characteristics which are displayed chiefly by those who toil not, neither do they spin; but he has so little belief in the moral and intellectual development of woman, and in her capacity to co-operate with men in daily work and public service, that he can say of her at the close of his book "she formed her character mainly in accordance with the wishes of man, and probably she will continue to do so through all futurity." Mr. le Bosquet may yet live to discover that there are things to be learnt about women which have not yet entered into his philosophy!

ESSAYS. By Joseph Strauss, Ph.D., M.A. London: Walter Scott Publishing Company. 3s. 6d.

A SERIES of eight admirable essays upon topics so varied as "Spinoza," "Woman's Position in Jewry," and "Zionism" make up an interesting volume, which deserves to be known in Christian circles. A careful reading would dissipate prejudice and create sympathy on the part of those ignorant of the hopes and traditions of Judaism. The second mentioned article is peculiarly appropriate at the moment. Dr. Strauss' style is popular, though here and there traces of Anglicised German appear. The title would be better if qualified so as to be more distinctive. The book is dedicated to Mr. and Mrs. Jacob Moser, the Lord Mayor and Lady Mayoress of Bradford.

LITERARY NOTES.

MESSRS. KEGAN PAUL are issuing a Chesterton Calendar. It consists of extracts—it would hardly be fitting to call them elegant in connection with such a burly personality—from both his prose and verse. There is a true Chestertonian touch in the announcement that it will not share the fate of all other calendars and come to an end with 1911, but, like Tennyson's brook, will go on for ever. There will have to be some ingenious device to get over the obstinate irregularity of Easter.

* * *

At a time when the world is being dazzled with inflated figures of success, we view with unfeigned satisfaction the announcement of the Publishers' Circular that there was only a very modest increase in the number of books published in 1910; 10,804, as compared with 10,725 in 1909. We should have been still better pleased if the figures had been the other way, for we believe that the present glut in the book market is hostile alike to good literature and sound learning. Reviewers of experience and booksellers doing a large trade would agree that there is a crowd of quite useless books in all depart-

ments, and a real danger that modest work of real value and charm may be elbowed out of notice.

* * *

A GREAT work of co-operative scholarship has been completed by the issue of the last half volume of the "Histoire de France depuis les Origines jusqu'à la Révolution," published by Messrs. Hachette under the editorial supervision of M. Lavisce. The Revolution forms a safe terminus for those who wish to avoid the dust of living controversies, but we wish that M. Lavisce could see his way to continue the narrative with its exhaustive social studies at least to the outbreak of the Franco-Prussian War. There is to be an index to the whole work, and it would be a great advantage if a series of historical maps could also be included.

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MRS. WILLIAM SHARP has prepared a new collection of essays by her late husband for the press. The book, which is announced for early publication, will appear under the title of "The Garden of Letters: Papers on Men and Movements."

* * *

A CORRESPONDENT writes to the *Athenaeum* as follows:—"It will be of interest to students of Buddhism to learn that a reissue of the Siamese edition of the 'Tripitaka' is under contemplation by the Government in Bangkok, which has ordered new Cambodian types from Europe for the purpose. The marked increase in scholarly activity which the last few years have witnessed in the kingdom appears also in two important projects: a regular Archaeological Survey, and a systematic catalogue of the MSS. belonging to the National Library. It is to be hoped that these designs, which are said to owe much to the encouragement of Prince Damrong, will be carried into execution. They can hardly fail in that case to result in throwing light upon the obscure history of the Indo-Chinese peninsula, and they will also tend to bring the native scholars into touch with the literary science of Europe."

* * *

MESSRS. WILLIAMS & NORGATE announce for early publication a translation into English of Professor Wilhelm Ostwald's work, entitled "Natural Philosophy." The writer was the Professor of Physical Chemistry at the University of Leipzig for many years, and was awarded last year a Nobel prize. This authorised translation, revised by the author, is the first book giving a résumé of modern natural philosophy as opposed to the old academic philosophy, a philosophy based not upon metaphysics, but upon the sciences, aiming to provide a complete synthesis of the results of the specialisation of the last century.

* * *

"THE ADVENTURE," a poetic play by Mr. Bryan Binns, will shortly be published by Mr. Fifield. Another book, entitled "England's Need in Education," by Mr. Joseph Knowlson, who has been an elementary teacher for over twenty years, is announced by the same publisher. It will contrast German and American methods of training with those which are in vogue here.

LIEH-TZU, who is described as one of the most fascinating of the early Chinese mystics, has been translated by Mr. Lionel Giles for Mr. Murray's "Wisdom of the East" series. In another volume for the same series Mr. Laurence Binyon has interpreted the aesthetic ideas of China and Japan.

* * *

THE February Bookman will be a William Morris Number, and will contain special articles on Morris and his work by Edward Thomas and Holbrook Jackson. The January number contains an appreciation of Joseph Conrad by Perceval Gibbon, and an article on Browning by Professor Saintsbury with some excellent illustrations.

* * *

MESSRS. HODDER & STOUGHTON will in future publish the *Century Magazine* in England. This old-established American magazine still maintains its high standard of artistic and literary excellence, and some interesting features are announced for the present year. A new "Life of Martin Luther," by the Rev. A. C. McGiffert, is at present running through the *Century*, also a novel by Robert Hichens, but those who subscribe at once will receive with the January number a separate booklet containing the first chapters of these two serials.

PUBLICATIONS RECEIVED.

MESSRS. CASSELL & CO.:—Commons, Forests and Footpaths : Lord Eversley. 2s. net.

MESSRS. CONSTABLE & CO.:—The Essence of Religion : B. P. Bowe. 5s. net.

MR. DAVID NUTT:—The Eucharist : Mrs. A. Amy Brooke, B.A. 6d. net.

MESSRS. SWAN SONNENSCHEIN & CO.:—Matter and Memory : Bergson. 10s. 6d. net.

MR. T. FISHER UNWIN:—The Life of Friedrich Nietzsche : Daniel Halévy. 8s. 6d.

MISCELLANEOUS.

The Quest, January.

FOR THE CHILDREN.

"SAYING VERSES."

SOME of the boys and girls who read this column every week have probably spent a holiday in Wales, that beautiful little country of rugged hills and soft green valleys which joins on to England. It is called in the Welsh National Anthem the land of bards and singers, and that is a very true description, for nearly everybody in Wales loves music and singing, and many can spin rhymes as easily as they can eat an apple. Wherever you go you are almost certain to come across a group of men talking about religion or politics, and very often they stop quite suddenly and start singing in rich mellow voices some of the old hymns that they have heard from their childhood, for as children they always used to go to religious services with their parents.

Those of you who have been in Wales will perhaps have noticed that there are large chapels to be seen here and there and everywhere. If you have been into one of them on a Sunday evening you will remember the glorious singing you heard—

and don't they sing as if they really enjoyed it, those hundreds of men, women, and children? There is no organ, no surpliced choir, no leading soprano; the whole congregation sings, often without any instrument at all. It comes straight from the heart, and sometimes it seems as if they would like to go on for ever.

Little boys and girls go to chapel regularly, even quite tiny ones, and the habit grows up with them, so that they feel they belong to it just as much as their fathers and mothers do. There are some things that they do better in Wales than in England, and the training of the children in the church is one of them. There is a good old custom still kept up of teaching young people to say verses in the chapel after the regular service is over. You cannot imagine what a very important event it is in the life of little Welsh boys and girls when they are considered big enough to join the others in saying a verse. They look forward to it as much as some of you might look forward to a Christmas party or a Sunday School treat. Sometimes wee little toddlers learn wee little verses, and once they begin they rarely give it up. When the ordinary service for the grown-ups is over, and the last hymn has been sung, the congregation sits down, and the children come from their various places and walk quietly and reverently up to the front seats in the church. Then the minister comes down from the pulpit, and each child gets up in turn and recites a verse from the Bible. Some of them are so eager to learn that they sometimes recite a whole psalm, or a parable from the New Testament. The minister often questions them to see if they understand what they are saying, and they are all anxious to answer, quickly and correctly. All this is very interesting to the grown-ups, and many fathers and mothers have had their hearts made glad and happy at these children's services. They always end by all kneeling and saying the Lord's Prayer together, after the minister. When all this is over the children go home and begin to wonder what verse they shall say the following Sunday! And so it goes on, week after week, till they reach sixteen or seventeen years of age—rich and poor alike; the little girl who goes to the elementary school, and the big girl who is perhaps in a matriculation class in a county school; the little boy who runs errands for the grocer on Saturdays, and the big boy who comes home for the holidays from a boarding school. They sit side by side and say their verses, and so grow up to share the life of the church, and to feel that they have a duty to perform towards it. Some of these meetings are so beautiful and inspiring that one can almost imagine Jesus, the great lover of children, standing before them with outstretched arms and saying, "Suffer little children to come unto me."

After attending these meetings all through their young days it is quite a natural thing, when they are old enough, for them to become members of their church, to which, as a rule, they are very strongly attached. Then, when they marry, their children are brought up in the same way, and the result is that the Welsh people are a religious people, who love their churches and chapels, and attend

their services regularly. They go, not because they think it is expected of them, but because they like it, and feel the need of joining with their neighbours in the public worship of God.

A. LL. T.

MEMORIAL NOTICE.

THE REV. C. T. POYNTING.

It is with deep regret that we have to announce the death of the Rev. Charles Thomas Poynting, which took place at his residence, Rathen-road, Withington, Manchester, last Tuesday. Last year he resigned the pastorate of Platt Chapel, Rusholme, to which he was appointed in 1871, on account of failing health. It was his only pulpit, and his ministry is a record of long faithfulness in one post of duty at a time when many men are eager for change or promotion. Mr. Poynting was educated at Owen's College, 1859-62, and he studied subsequently from 1862 to 1868 at Manchester New College, London. This was followed by a period of two years abroad as a Hibbert scholar at Heidelberg and Zurich. He thus laid, strong and deep, the foundations of the scholarly pursuits, especially in connection with the New Testament, to which he was faithful all through life. For five years, 1884-89, he was one of the tutors of the Unitarian Home Missionary College, at the time when Dr. J. Edwin Odgers was Principal. As a thinker, Mr. Poynting held strong views of his own based on wide reading and the deep Christian loyalties of his own life. As a preacher his influence was intensive rather than popular, but he had his reward in knowing that many people found spiritual stimulus and help in his ministry and his characteristic vein of Christian thought. He leaves a widow and two children to mourn his loss. His only son is in the midst of a promising career in the Indian Civil Service. The funeral was announced to take place at Merton Church on Friday, a place where Mr. Poynting's father, the Rev. T. Elford Poynting, was long minister, and for which he always cherished a special affection.

MEETINGS AND SOCIETIES.

A PROPOSED MEMORIAL TO FAUSTUS SOCINUS.

REV. CHAS. W. WENDTE, D.D.

Last summer a company of one hundred British and American delegates, after participating in the Berlin Congress of Free Christianity and Religious Progress, by invitation of their Hungarian co-religionists, made the journey to that somewhat remote country to take part in the celebration of the 400th anniversary of the birth of Francis David, the first bishop and virtual founder of the Unitarian Church in Hungary. Their welcome was as warm as the hospitalities extended to them were generous. The commemorative exercises held in Kolozsvár, Deva, and Budapest were remarkable for their fer-

vour, picturesqueness, and solemnity, producing impressions on the minds of the visiting delegates which can never be effaced, and will remain among the most vivid and inspiring experiences of their lives. Not least among them was their realisation of the greatness and heroism of that eminent apostle of liberal Christianity, Francis David. As they stood amid the ruins of the ancient castle of Deva, and joined in unveiling the beautiful monument which has recently been erected in his prison and death chamber to the memory of David, these delegates from other lands were made conscious, as never adequately before, that his name and fame should be inscribed in golden letters on the roll of the great men and women—prophets, teachers, martyrs, and saints—whom, during the last four hundred years, the Unitarian form of Christianity has produced.

Our present purpose is to call attention more particularly to one of David's great co-temporaries and fellow-workers, though in an adjoining country, Faustus Socinus, the apostle of Unitarianism in Poland. The Unitarian churches of Poland during all the years of their existence were in intimate and fraternal relations with their neighbours and fellow-believers, the Unitarians of Hungary. Socinus and David were friends. Even after the expulsion of the disciples of Socinus from Poland, a Polish Unitarian church maintained its separate existence in Kolozsvár for more than a century. It was from that city that Faustus Socinus, in 1579, departed for a new home and field of spiritual labour in Poland.

The latter country is now one of the poorest, most ignorant, superstitious, and broken-spirited nations of Europe. Deprived of that fundamental condition of prosperity and happiness—its nationality—Poland, with its 20 millions of people, is divided between the three powerful Empires, Russia, Prussia and Austria, whose rule is characterised by varying degrees of harshness and oppression.

But it was not always so with Poland. Three or four centuries ago it was a united and prosperous kingdom, and exercised towards all forms of science and religious freethought a large hospitality. It was this prevailing liberality which made it in those days give attentive hearing to the reforming endeavours of Martin Luther and Calvin, and even to the daring heresies of a Faustus Socinus. The latter was born at Siena, Italy, in 1539. He was of noble blood and gentle breeding. His family was distinguished for its progressive opinions in matters of religion. His uncle, Laelius Socinus, especially, a learned scholar and investigator, early came to hold Unitarian views, and was the principal inspirer of the radical opinions of his more energetic and practical nephew. Both of these freethinkers, with others of their family, were presently exiled from their native land because of their boldness in religious concerns. They led more or less wandering lives in Switzerland, Germany, and other northern countries, becoming objects of suspicion even to the Protestant leaders of that day, especially John Calvin, for their daring speculations on the subject of the true Christian faith. The elder Socinus died in 1562; the younger,

after varied experiences, was invited by the Unitarians of Hungary, in 1578, to come to Kolozsvar and mediate in an unhappy difference of opinion which had arisen between their great and radical leader Francis David, the Theodore Parker of Hungary, and the more conservative members of their Church. Failing, however, in his endeavours to bring about unity between the two factions, Faustus Socinus determined to leave Hungary and proceed to Poland, where the Unitarian churches already established needed his scholarly counsel and administrative ability. In his 40th year, and in the fulness of his powers, he entered Poland, which for 25 years thereafter was his home and the scene of his religious activities. He was hospitably received, and soon, though not without many struggles, attained to great influence, becoming the leading power in building up Unitarian or, as it was then largely called, Arian Christianity. Churches were established to the number of over 100 in all, synods created, colleges, schools and publication centres. At Cracow and Rakow the Unitarian colleges boasted over a thousand students each. The Polish Court and nobility especially were much inclined to this new gospel, or, rather, this re-assertion of the primitive gospel of Christ. Not content with his success in the local extension of his cause, Socinus began a literary propaganda in various languages for the beliefs he cherished. The printing presses established at Wilna, Zaslaw, and Rakow sent forth Unitarian books and pamphlets all over Europe, which became the fruitful seed of advanced opinion in Holland, England and Germany, and probably did more to promote the Unitarian faith than any other agency in its history. So that it is no exaggeration for the late John White Chadwick to tell us in his book on Unitarianism: "I do not know of any name upon their calendar, of which Unitarians have more reason to be proud, not even Channing's, than the name of Socinus." Indeed, Unitarianism has often been known in history as Socinianism. In 1603 a general synod of Polish Unitarians formally adopted his special type of Unitarianism. This triumph was followed by the issue at Rakow, in the year 1609, of a Latin catechism, which Socinus chiefly had prepared and in which their opinions were set forth in detail. It was re-issued in succeeding years in Polish and German, and was the first attempt to give an orderly and authorised expression to the Unitarian doctrine.

But dark days were impending. The liberal dynasty at the Polish Court was succeeded by a reactionary one, the Jesuits became all-influential, and outrages of every kind were visited upon the Unitarians. The latter were weakened by unfortunate differences among themselves, their orthodox Protestant neighbours turned against them, and their future was imperilled. Socinus himself was the victim of persecution, seized by a mob, and threatened with instant death if he did not recant. He displayed splendid courage, declined to take back a single word, and only escaped by a clever ruse on the part of certain University professors. But he had to leave Cracow, the ancient capital of Poland, and take refuge for the

remaining years of his life in the little village of Luctawice in Southern, now Austrian, Poland. He had married the daughter of a Polish nobleman, and spent the brief remainder of his days on his estate, teaching, preaching, corresponding, and writing till his death in 1604. He had chosen his own grave, under three spreading linden trees in the little hilltop cemetery of the humble village, on the slopes of the High Tatra range, which in these later years had furnished him a hospitable and scholarly retreat.

Meanwhile the drama of Unitarian church-life in Poland increased in tragic intensity. The onslaughts upon it were redoubled. Its wrongs culminated when, in 1660, an edict was issued decreeing that all Unitarians should become Roman Catholic in faith or depart from the country. This proved the end of the Unitarian Church in Poland. Many expatriated themselves and sought new homes in eastern Germany, Hungary, Holland, and even England, nearly 300 nobles and their families among them. But others conformed, their children were dragged off to the Roman Catholic churches for confirmation, the Unitarian temples were closed, and their property seized. After precisely 100 years of existence (1560-1660) the Unitarian Church in Poland came to a violent and untimely end. Their only surviving memorial is the shattered, neglected tomb of Socinus.

This was substantially the story which Prof. H. von Merczyng, of St. Petersburg, the learned historian of the Protestant churches of Poland, in whose work much space is given to the Unitarian movement in that country, told the Congress of Free Christianity at its late session in Berlin. He also made a plea for the restoration of the tomb of Socinus, as an act of historic and denominational justice on the part of the Unitarian churches of to-day. It was at his solicitation that the present writer accepted an invitation to accompany him to the grave of Socinus and ascertain for himself and his denominational brethren its present condition and needs.

For over 300 years this tomb has lain isolated and neglected, exposed to the elements and a hostile peasantry. The journey to it is made by rail from Cracow, the ancient capital, to Tarnow, a large town some 60 miles away. From here an open conveyance drawn by stout horses carried us over an excellent military road to the village of Luctawice in less than three hours. It rained fitfully, and the sky was overcast. But this could not conceal from us the scenic beauty of the landscape—the lofty forest-clad mountain ranges, alternating with green valleys cultivated to a high perfection by the peasantry, and dotted with farmhouses and villages. This fair country was, as we know, a perpetual delight to the ancient scholar whose grave was the destination of our journey.

On our arrival we were gladdened to discover that about a year ago the Austrian Government had taken possession of the grave as an historic site, and placed it under the care of the National Conservator of Historic Monuments at Cracow. This Roman Catholic Government has done still more to preserve this shrine of the

arch-heretic which his own co-religionists have so unpardonably neglected. As the tomb lies in the open field on the brow of a hill, it has fenced it in with strong oak palings to prevent the intrusion of children and cattle, and built a rude roof of red tiles over it to save it as much as possible from the elements. The tomb of Socinus consists of a long, flat stone, lying on the ground, on which were once engraved elaborate inscriptions and his coat-of-arms. Of the latter some traces still remain; of the inscriptions only the date of his death, 1604, is now legible. The grave-stone itself has been broken in two. Beside it is a large weather-beaten square block of stone, which was evidently once covered with inscriptions, probably in Socinus' native tongue, the Italian, or in Latin. So complete is their obliteration that we found it impossible to take any legible squeeze or impression of them. The desolation of the scene was saddening. All the other tombs of the cemetery have long since disappeared. The three lindens are no more. The mill, the school, the church, the printing office of Socinus' day are gone, and have left no trace. Only the old mill pond, round which Socinus took his daily walk, remains to remind us of his one-time residence here. The village itself is small and poor, yet picturesque, with its characteristic Polish cottages, low-walled, whitewashed, and with high turf roofs, nestling amid orchards and cultivated fields. The adults and children of the village stood about us in open-mouthed wonder as we proceeded with our inspection and attempts, despite the lateness of the hour and the falling rain, to photograph the scene. An old peasant woman, who was born in the village, told us that in 50 years past only two or three persons had come to visit the tomb. One of these was evidently the Rev. Alexander Gordon, of England, the learned student of early Unitarian history. The latest was the Roman Catholic bishop of the province, who, accompanied by a score of young priests from the diocesan seminary, had come hither the week before our visit to deliver an edifying discourse on the impiety and bitter fruits of heresy, as shown by the shattered and utterly neglected tomb of Socinus.

Is there not a measure of truth in this accusation? Have not the Unitarian churches and their people shown a culpable indifference to the memory of one of the chief founders of their present religious enlightenment and freedom, as well as to his devoted fellow-workers in the cause of Unitarian Christianity in Poland, the country which three centuries ago extended to our religion its hospitality and protection? The time would seem to have arrived when this neglect should be atoned for, and a worthy memorial to Socinus erected at Luctawice in the form of a mortuary chapel, similar to the one which now, in the ancient Hungarian castle of Deva, preserves the shrine of Francis David. This chapel should contain the present tomb of Socinus, and bear such inscriptions to his memory, in Polish and Latin, as may seem appropriate. An international committee should be appointed and appeals made to the Unitarians of England, Hungary, and the

United States for contributions to meet the comparatively small expense—not over £200—necessary to this end. A correspondence with the Austrian Government authorities since our visit shows them to be quite willing to co-operate with us in this project, and to assume the care of such a memorial hereafter. May we not hope that the Unitarians of England, America and Hungary will take a warm interest in this work of historic justice and denominational piety?

An international committee has been appointed to carry out this project consisting of Rev. Alexander Gordon, Principal of the Unitarian Home Missionary College, in Manchester, England; Prof. H. von Merczyng, the eminent Polish scholar; Prof. George Boros, D.D., of Kolozsvár, Hungary; and the present writer. Contributions to this end are solicited, and will be gratefully received by the American Unitarian and the British and Foreign Unitarian Associations.

GERMANY AND HUNGARY.

THE British and Foreign Unitarian Association has had a set of lantern slides prepared, for the purpose of illustrating addresses upon the recent International Congress in Berlin, and the subsequent visit of a large party of English and American Unitarians to Hungary. The President of the Association, Rev. Charles Hargrove, M.A., has promised to speak at Essex Hall on March 8, and he has intimated his willingness to address a number of other meetings if suitable dates can be found. It is hoped that a few aggregate meetings will be included, and that in addition to the president, other ladies and gentlemen who visited Germany or Hungary will be able to participate. The slides, however, will be available for the use of churches, and copious notes will be supplied with the pictures. There will be no charge, but borrowers will pay carriage on the slides both ways, and will also be responsible for hire of lantern and accessories. Applications for the use of the slides should be addressed to the Rev. T. P. Spedding, at Essex Hall, and at least three alternative dates should be given for the proposed meeting.

THE SOCIAL MOVEMENT.

EMPLOYMENT OF YOUNG PEOPLE.

THE Presidents of the Boards of Trade and of Education have jointly issued a memorandum, which deals with co-operation between labour exchanges and local education authorities. "We are of opinion," they say, "that the employment of juveniles should be primarily considered from the point of view of their educational interests and permanent careers rather than from that of their immediate earning capacities, and accordingly we urge upon local education authorities the desirability of undertaking the responsibilities offered to them by the New Act" (*i.e.* Education (Choice of Employment) Act, 1910).

"The work of giving assistance in the choice of employment for juveniles may be regarded as having two branches. In the first place, there is the task of giving such advice to boys and girls and their parents as will induce them to extend where possible the

period of education, and to select, when employment becomes necessary, occupations which are suited to the individual capacities of the children, and, by preference, those which afford prospects not merely of immediate wages, but also of useful training and permanent employment. In the second place, there is the practical task of registering the actual applications for employment and bringing the applicants into touch with employers. In any scheme of co-operation the giving of advice should be assigned to the local education authority, with the assistance of such information as to particular kinds of employment as can be furnished through the labour exchange. As to the registration of applications for employment, and the selection of applicants to fill vacancies notified by employers, there is need for co-operation between the education authority and the labour exchange, and direct relations should be established between the sub-committee or officer of the authority and the officer in charge of the juvenile department of the labour exchange."

CARE OF DEFECTIVE CHILDREN.

THE Oldham Town Council at a recent meeting unanimously confirmed the Education Committee's resolution saying that the time has arrived when the Elementary Education (Defective and Epileptic Children) Act, 1899, should be made obligatory, and further powers granted to ensure that children leaving special schools at 16 should receive some protection at the hands of a public authority.

Mr. Hirst, who moved the adoption of the minutes, explained that the Act, which was now permissive, had been adopted in Oldham, and said that experience had convinced them that it ought to be made obligatory throughout the kingdom. They had found they could do a good deal in making the lives of mentally defective children a great deal more agreeable so long as they had them under control. They could make them self-reliant, and they were convinced that the only method of treating them after they left their hands at 16 was to place them in the hands of some public authority, which would give them care and attention. Mentally defective children when at large would be a danger to the community, and be always liable to be led into vicious, dangerous, and criminal habits. The only remedy they had was to confine them in separate communities where they could be well cared for and be under public protection. The motion asked that the Legislature should empower local authorities to make provision for those places, and provide the money for them.

SCHOOL CLINICS.

MISS LLEWELLYN DAVIES, hon. secretary of the Women's Co-operative Guild, and Miss Margaret E. Macdonald, hon. secretary of the Women's Labour League, have issued a circular calling attention to the need for the establishment of school clinics for the medical treatment of school children. They mention that this policy has been urged by both their organisations for some time, and that these lately requested to be allowed, by means of a deputation to the London County Council, to express the views on this question held by the mothers of the children. The deputation was discouraged by the Council on the ground that "the whole question of the medical treatment of school children is at present under consideration." The circular states that "the attempt to deal with the children through hospitals is both ineffective and costly," and cites several instances where delay, hardship, and preventable suffering have resulted from the absence of clinics.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Ballyhemlin (Co. Down).—The Rev. John Barron, formerly of Ashton-under-Lyne, was ordained to the ministry of the Ballyhemlin Church, Co. Down, on Tuesday, January 3, by the Bangor Presbytery, to which the Ballyhemlin Church belongs. Several members of the Presbytery took part in the proceedings, including Principal Gordon, the Revs. J. J. Magill, J. D. Williams, J. H. Bibby, M. Watkins, J. Worthington and W. Weatherall. There was a large congregation present. During the service Mr. Barron made a statement of his principles and aims, in the course of which he declared that he esteemed it a privilege to enter the fellowship of the non-subscribing Presbyterian Church of Ireland. The traditions of Presbyterianism were sacred to him. But he had been obliged to sever his connection with orthodox Presbyterianism on the ground of subscription. He rejoiced that he was now coming into line again with ancient traditions, while free to realise Christian truth as the Spirit of God gave him power. With all his heart he was a non-subscribing Presbyterian. At the close of the service the church committee entertained the members of the Presbytery to luncheon, where the usual sentiments were duly honoured.

Bradford : Chapel-lane.—The scholars' annual Christmas party was held in the Channing Hall on Saturday, January 7. Over 200 scholars and friends were present. The prizes were distributed by Mrs. Arthur Knowles, the Rev. H. McLachlan presiding.

Cirencester : Gosditch-street.—A Christmas party was given on Thursday, January 5, in connection with the church and Sunday-school. About 100 people were present. The prizes were distributed by the minister, the Rev. H. Austin.

Gorton : Resignation.—The Rev. George Evans, M.A., has resigned the pulpit of Brookfield Church, Gorton, and will close his ministry there at the end of March.

Hastings : The late Mr. Kenward.—On December 23 last the Free Christian Church at Hastings sustained a severe loss by the death of Mr. Thomas W. Kenward at the ripe age of 83. For some years past he had been an invalid and almost entirely confined to the house, but nevertheless his intellect was bright and clear up to the last, and he always took a keen interest in the affairs of the church and of the outside world. He was able to record his vote at the last election, although he had only recently recovered from a severe illness. Soon after he developed bronchial pneumonia, from which his enfeebled constitution was unable to recover, and he passed peacefully away at his residence exactly a week from the first attack. The interment took place at the Hastings Borough Cemetery on Wednesday, December 28 last. The funeral service held at the Hastings Free Christian Church was conducted by the Rev. S. Burrows, and was largely attended. The memorial service, also conducted by the Rev. S. Burrows, was held in the church on Sunday morning, January 1, 1911. Mr. Kenward was the son of the late Thomas and Harriet Kenward, of Battle and Cranbrook, and he had been engaged in the extensive drapery business carried on by his father at both places. He was fond of relating stories he had heard from his father of Battle and Hastings as garrison towns, and of the Peninsula War and the Waterloo campaign. Mr. Kenward retired

rom business about 1866, and then came to reside in Hastings. From the first he was interested in the Unitarian congregation there, and attended the meetings held in the Swan Hotel Assembly Rooms, High-street, before the present church was built, and soon became a regular member of the congregation. For over 40 years he was treasurer and secretary of the church, and supported and helped forward the cause by generous financial assistance, by his influence, and by ungrudging expenditure of his time and energy. On many occasions he conducted the services at Hastings, and he did all he could by taking the services and in other ways to encourage and keep up the country churches at Battle and Northiam, and it is greatly owing to his untiring energy and work that the cause was kept alive here through many dark days. His religion was a very real thing to him, and he brought it into his everyday life, and manifested it by his unselfishness and devotion to duty. His generosity was well known, and his kindness to his many friends will long be remembered with affection. He was a great reader, and his library contains over 2,000 books, chiefly of a religious nature. He distributed a large amount of reading matter amongst members of the congregation, and was always ready to help with instruction and advise those in difficulty or doubt. His loss will leave a blank in the Hastings congregation which can never be really filled.

Kidderminster : New Meeting House.—The members of this church held a most successful bazaar in the new hall on Thursday and Friday, December 8 and 9. The bazaar was opened on the Thursday by Mrs. Kitson, Lady Mayoress of Leeds, the chair being occupied by her brother, Colonel W. H. Talbot. Members of the various institutions connected with the church had been busy for a considerable time preparing for the event. The attendance was good on both days, and the result most satisfactory, donations and stall returns amounting to £135. Following upon this came the Christmas festivities, the leading event being the Guild Robin Breakfast, which for the eighteenth time was held on Christmas morning. The free use of the Town Hall was kindly granted by the Mayor, Mr. J. Johnson, who was also present at the breakfast, accompanied by the Mayoress and her daughters. Amongst those present to welcome the children and assist were Colonel W. H. Talbot, Rev. J. E. Stronge, Messrs. H. Winbury (secretary, Robin Breakfast), W. Lucas and Walter Hartwell (captain and vice-captain), Mr. J. Highfield, W. Winbury, W. W. Winbury (Pembroke Dock), and an army of Guild members and friends. About 900 breakfasts were served.

London : Bell-street Mission.—On Thursday, January 5, the members and friends of the Bell-street Mission spent a happy evening in the Mission Room, which was decorated in the usual Christmas fashion. After tea a bright little play was performed by a group of members of the Honor Club, who had been brought by Miss Lawrence; but the chief feature of the entertainment was a series of Morris dances in which the same friends took part. The dancers, in their quaint dresses and sunbonnets, had caught the joyous spirit of the old English melodies, and entered with zest into the performance.

London : George's-row.—The Christmas season has been marked by the usual activities which have been so successful in former years. On Boxing Day the Rev. F. Summers visited St. Luke's Workhouse, and spoke to the inmates; and a watch-night service was held on New Year's Eve, which was well attended. At the first of the Sunday-school parties, which was held on January 2, a cantata was performed. This was repeated on the following evening, when there was a large audience of parents and friends. The Rev. A. A. Charlesworth, Rev. F. Summers, and Mr. F. Withall

were present, and spoke in the course of the evening. A presentation was made on January 9 by members of the young women's and young men's classes to their respective teachers, Miss Amy Withall and Mr. H. Simms.

Scarborough : The late Mr. George Padley.—We regret to have to record the death of Mr. George Padley, who passed away at his residence, Wesbourne-grove, Scarborough, on January 2, at the ripe age of eighty-five. For many years he was borough accountant of Sheffield. On his retirement he settled at Scarborough, where he resided for over thirty years. He was a very able financier and business man, and took considerable interest in a large number of local business concerns. It is interesting to recall that he was the first Secretary of the Yorkshire County Cricket Club. He was a Warden and Trustee of the Westborough Unitarian church, in which he took a deep interest. The funeral took place on Thursday, when the remains were laid to rest in the Scarborough cemetery. There was a large attendance, and many marks of deep respect for the deceased were shown. Those present included representatives of bodies from various parts of the county in which Mr. Padley was associated. He took a keen interest in all he did, working almost until the end came—a fine mental, physical, and religious vigour supporting him to the last. The first part of the funeral service was held in the church, when the service was conducted, and an appropriate address delivered, by the Rev. J. Wain.

Stratford : Unitarian Christian Church.—The opening of the new rooms for the extension of institutional work will take place on Saturday, January 21, when Mr. Ronald Jones will formally present his gift to the trustees. The chair will be taken at 5 p.m., by Mr. Alfred Wilson, president of the London District Unitarian Society. Tea will be served at 6 p.m., and there will be a social meeting, with vocal and instrumental music, at 7.30.

Torquay.—Mr. James R. Beard writes to us from Torquay to call attention to the uncomfortable conditions under which the Unitarian services have to be conducted there. "Frequent visits and longer acquaintance," he says, "have confirmed my first impression, that the physical conditions of the building are utterly inadequate for the purposes of public worship, and, unattractive in themselves, are impossible to those who are the principal visitors to Torquay, viz., the old, the delicate, and the infirm. . . . The church, in persisting for twenty-five years under such conditions, has shown a grit, an inherent vitality which calls for the sympathy of all who value adherence to principle and love truth. Often have I been told by visitors from a distance that they would much like to attend the services, but dare not on account of the draughts. The Torquay Unitarians have not the means to provide a building worthy of their cause. Cannot they be helped?"

Warrenpoint.—In recognition of his services at Warrenpoint and elsewhere, the Rev. W. E. Mellone was made the recipient of an address and a cheque from a large number of friends throughout the North of Ireland, in the schoolroom of the Newry Church on the 30th ult. A large company assembled, including Principal Gordon, the Revs. J. A. Kelly, S. H. Mellone, G. J. Slipper, and several members of the Newry congregation. The presentation was made by Principal Gordon, who spoke of Mr. Mellone's faithful ministry in Warrenpoint and of the high regard in which he was held by his friends. The address was as follows:—"To the Rev. William Edward Mellone: Dear Mr. Mellone,—In grateful appreciation of your ministry at Warrenpoint, faithfully continued from 1896 till now, some of your friends, whose names follow, ask your acceptance of the accompanying cheque, with best wishes for the New Year, and for your welfare

in the years to come." Mr. Mellone briefly replied, expressing his gratitude for the kind thought and generosity of his friends, and hoped that he might still continue to be of service in the churches and to those with whom he had been associated so long. The amount subscribed was over £113.

NOTES AND JOTTINGS.

GEORGE TINWORTH AND HIS VISITORS.

An exhibition is being held in Walworth of George Tinworth's work, and the sculptor has been induced to talk about his experiences to a representative of the *Westminster Gazette*. He recalls with amusement the days when he toiled as a wheelwright, dressing himself up when an opportunity presented itself to go to the Academy and put in some work there or attend a lecture. "It was slavery," he admits, "but, you see, I won the silver medal, so I was rewarded." The interview took place in his studio at Doulton's, where he was building up a rough clay figure of the Christ. The studio used to be quite a haunt of famous men, but they seldom come now, for although Mr. Tinworth's work has won an enduring position in English life, art has its fashions, and artists have their vogue.

* * *

Ruskin used to visit him, and he did not omit to criticise Mr. Tinworth's work when he thought it necessary to do so. Here also came Archbishops Tait and Benson. He has had Royal visitors, too, and George Eliot used to come—"a plainish woman, but after a moment or two, when she had been talking, you could see the mind behind the face. Sir Henry Doulton used to say that he was as proud to show her round as 'our own Prince of Wales.' He always spoke of her as a Shakespeare among women, and he was a very good judge."

WOMEN AND EDUCATION IN GERMANY.

The Kaiser's Prize, the most coveted distinction at the University of Berlin, says the *Times*, has just been won for the first time by a woman. The movement for the better education and the greater freedom of women which is spreading rapidly in every civilised country has met with many obstacles in Germany, as elsewhere, but one after another they have been overcome, and German women are now making

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their way in academic life, and winning laurels in many branches of learning hitherto left wholly to men.

* * *

The first German University which allowed women to matriculate was Baden in 1900; then followed Bavaria in 1903-4; Wurtemberg in 1904; Saxony in 1906; Weimar-Eisenach, 1907; Prussia and Hesse, 1908-9; and Mecklenburg, 1909-10. Women became full members of the Universities with the same rights as the men, and they are now admitted to all the examinations except theology in the Universities of Saxony and Wurtemberg, and law in Saxony and Mecklenburg. When the Universities of Baden and Bavaria were opened to women, 254 availed themselves of their new privileges. Their numbers are now steadily increasing; at the Prussian Universities their first matriculation resulted in the admission of 663 students, including 43 from America and seven from the United Kingdom. The Prussian Universities have given women equal rights with men, except that it is in the power of the Minister of Education to refuse a woman admittance to certain lectures. In Baden, Bavaria, and Wurtemberg no such rule exists.

THE LATE PROFESSOR MAYOR.

An interesting appreciation of the late Professor Mayor from the pen of Mr. T. E. Page, of Charterhouse, appeared in the *Times* on Tuesday. Mr. Page speaks of the well-known scholar's intimate knowledge of literature, and of the generous way in which he gave of his treasures of learning "no matter to whom or how, in a way which the world would doubtless account as folly." To climb the "dingy turret staircase that led to the old-fashioned chamber where he would discourse was to pass into another world. As he stood at his desk with bent head and half-shut eyes, nervously twisting and untwisting the strings of his gown, and punctuating every sentence with an intermittent hesitating cough, he seemed to belong to some strange and cloistered past; and yet from that quaint, almost mediæval figure there disengaged itself somehow a mysterious and penetrating force. I felt dimly then, and now—like many another quiet schoolmaster—I know, with the conviction that comes from the experience of a life-time, that it was the force which springs only from pursuit of the ideal."

* * *

Of his sermons Mr. Page says: "for the union of sure and childlike faith with a comprehensive knowledge alike of theology and history they seem to me unique. Fuller, indeed, they are of oddities than any sermons which this generation has every heard, and I have one before me now in which the preacher, pleading as he ever did for liberality of thought, brings forward 'a cloud of witnesses' which covers two whole pages with an unbroken list of names; but all their oddities cannot conceal either their penetrating insight or their marvellous outlook over the whole length and breadth of religious learning. No sermons deserve to be better known; but Mayor was ever careless of either publicity or fame, and his sermons will, perhaps, soon pass into that forgetfulness which must quickly overtake all that was best and most vital in himself. But those who knew him will, while life lasts, treasure his memory and what he taught them as among the most real and abiding of their possessions."

THE "SUNDAY STONE."

In some of the coal-mining districts of England there has been found, it is said, a curious deposit which the miners call "Sunday Stone." On making a section of a piece of it, it is seen to consist of layers of stalagmitic matter, regularly superimposed on each other, with this peculiarity, that after six strata of a blackish hue there appears, with the utmost regularity, one stratum of pure white

then six more of the black, with a seventh white, and so on through the entire thickness of the deposit. The explanation of this remarkable formation is easy. Down in the coal mine, water, filtrating through the limestone roof, becomes highly impregnated with carbonate of lime. Dropping on the floor in a continual trickle, this forms a deposit. While the miners are at work the coal dust which pervades the atmosphere, mingling with the dropping water, imparts a blackish hue to the deposit. But when the Day of Rest comes round on which the mine is quiet, the water, having nothing to sully its purity, deposits a layer of beautifully white mineral; and so, by examining such a section as we have spoken of, one can trace back the history of the mine through all the weeks up to the first Sabbath which has left its white mark upon the rock.—*The Sunday Guardian*.

THE JEWISH OATH IN ROUMANIA.

The Roumanian High Court of Justice has just abolished the special oath of allegiance which used to be administered to all Jews after a funeral service. The formula of this oath was accompanied by threatening injunctions against perjury. In future the oath will be administered to the Jews in the same way as to people of other denominations at the Courts of Law, and the ceremony will be adapted to their religious views. Not only the Jewish race but Liberal Christians all the world over will rejoice that this relic of persecution has been abolished.

A MOSQUE FOR LONDON.

For a long time Mohammedans in London have felt the need of a place of worship, and on the occasion of the last visit of the Aga Khan the question was again discussed, and the Khan promised a subscription of £5,000. Since then a committee has been formed for the purpose of collecting subscriptions, the members of which include the Turkish Ambassador, the Persian Minister, three members of the Council of India, and several other prominent men. About £100,000 is required, and the site may possibly be in Bayswater. The services of a learned Mohammedan from India or Turkey will be procured when the building is completed to conduct the services.

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Chairman: JAMES DAVIDSON, Esq., Windsor Park, Belfast.

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